

every detail as I was not an eyewitness, but sufficient.

All day Sunday, the day following the deed, amidst the excitement that naturally would follow, the question came to me—"Who is responsible for this man's life that went out in the twinkling of an eye without warning as to nearness of death at the moment, unprepared to meet his God in peace." It is a story of every day occurrence, caused by drink. The saloon is protected by law. It exists because we want it to exist. The license is obtained *legally* (?) The lawmakers grant the right. We empower the lawmakers. The voters of the land say at the ballot box that these saloons shall exist and do business at the same old stand. Who is responsible? *The voters of the land.* Did your vote sanction such? Is it not time to quit voting for a thing you don't want? I can partly overlook the fact of the individual who makes no profession of Christianity, to vote for the existence of the saloon, but to the minister of the gospel who is a leader of the flock and an example in all things, I cannot see how he can justify himself, in seeing there is nothing to distinguish his ballot from the thug, the brewer, the saloon keeper and the tipler. We expect better things of the Christian than of the one whomakes no profession of Christianity and rightly we should. How can we pray, "Thy kingdom come, thy will be done," then go and do the contrary thing to bring about God's kingdom, the will of God on earth as it is in heaven. Now there are enough good people in these United States to rise up in solid phalanx, as the voice of one man and say "This business which has for its object the destruction of *body, mind and soul*, shall be done away with. This enemy of the home, the school, the church and society shall be overpowered."

The saloon shall not exist in Christian America. "Make a chain, for the land is full of bloody crimes and the city is full of violence." *Agitate, educate, relate* until the hearts of the people are stirred up to these cold truths that confront us. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." Are you helping make possible that the bottle may be put to the brother's mouth, that the reasoning and the very manhood of God's highest creation may become lower than a brute of the field? Let us think when we pray, *Thy kingdom come, Thy will be done, etc.*, and *act in accord* with our prayer and God will give us the victory.

The above narration of crime is the more appalling, when, I am told, a lady who holds the license and runs the saloon where this riot broke out, a few years ago was a very consistent member of one of the leading churches of the town. Again I ask the question to you friendly reader: "Who is responsible for this deed?" That man lies still in death. Sorrow in the home, a mother's heart bleeding, brother's and father to mourn his sad demise. The saloon continues its work. How long, oh God! How

long!! God hasten the day when these dens of vice and breeders of iniquity and shame shall be put down forever, and the flag of America float proudly over a *free people of our fair land.*

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DIDN'T LIKE THE PLAN

B. C. MOOMAW

A manufacturer offered the seven preachers in his village work in his shop, with as good pay as they were getting, if they would unite all their several and competing, sometimes squabbling, churches into one, give up their ministerial salaries, and become producers as well as preachers. Two of them were inclined to accept his offer, two laughed at him, and three abused him. It seems to be something like the German Baptist plan, and the writer referred to the Dunkards and the Quakers as an illustration of his theory. It is pretty tough work to labor in the field or in the shop all the week, and preach every Sunday, yet there are some who do it. The German Baptist brethren manage to get along by having a considerable number of preachers in the same congregation who divide the labor; and where this is properly managed, there is no real hardship involved, for a man in good health can easily carry on a farm and preach once or twice a month, or even once a week. The success of the plan depends upon having a plentiful supply of good preacher material in the congregation. It would be impossible to devise a more efficient ministerial system than a half dozen active and zealous young preachers in a congregation under the superintendence of an intelligent and enterprising Elder, or Bishop, who, with the assistance of this force, maps out and carries on aggressive missionary work in every destitute community for thirty miles around, building up classes and churches. Why should we not graft this system on the present one? Let us suppose a church resolving to adopt this plan. They have employed an efficient pastor who is to be at the head of all the work, like a bishop, giving every part of the field covered his careful supervision. This pastor calls his people together, and they license the talented and consecrated young men, some four or five of them, as lay preachers. The pastor takes them in hand, teaches them how to preach; gives them the benefit of his training, his special education, his experience; maps out their work for them in isolated communities, school houses, cross roads, anywhere and everywhere within a radius of thirty miles. Is it not possible that by an intelligent employment of this plan a pastor could greatly multiply his work and his success? Before the day of the seminary, young preachers were trained by the pastors, and it was a good plan. A live pastor with a class of four or five men could evangelize all the territory within his reach, and if the plan was adopted by all the churches, the troublesome problem of reaching the masses with the

Gospel would quickly be solved. Why shouldn't we take this suggestion up to our state conferences and our general conference and discuss it thoroughly, and settle upon some sensible and efficient plan? If there is anywhere in the world a method of ministerial and evangelical work more efficient than the one we have, why should tradition or conservatism stand in the way of its adoption? Which is better to hold on to a useless idea because it is old, or adopt a new one because it is good? We invite discussion of the plan herein proposed. It is possible to make the Brethren church great and strong. Are we intelligent enough and progressive enough to adopt the most efficient methods of organization and work whether they be new or old?

LITTLE WAYS OF BETTERING THE WORLD Taking Things Patiently

G. A. RUFF

Scripture study for preparation. Reference, Bible Text Book. Patience, Christ an example of: Isa. 53:7; Acts 8:32; Mt. 27:14. Enjoined: Titus 2:2; II Peter 1:6. Its perfect work: James 1:4. Trials lead to: Rom. 5:3; James 1:3. To be exercised in the Christian race: Heb. 12:1. In bringing forth fruits: Luke 8:15. In well doing: Rom. 2:7; Gal. 6:9. In tribulation: Luke 21:19; Rom. 12:12. Towards all: I Thess. 5:14.

Patience! How little we see of it in this feverish American life! Everybody seems to be on the rush, hurrying to and fro, eagerly, impatiently pushing for the fame, honor, place, and emolument which each thinks his due. In the impatient desire for gain, many men who occupy remunerative positions of trust and confidence lose their integrity and honesty, and, being without the grace of God, untempered by his restraining law, and impatient of the lapse of honest time, embezzle to satisfy their feverish impatience. Do we as Christians seek to cultivate this grace and virtue as much as we should? Does the world see in us that equableness and self restraint and self mastery which the religion of the Lord Jesus Christ is designed to effect in us as the children of God? Under provocation do we possess our souls with patience? Under trials do we exhibit a better spirit than do others who make no profession of faith in Christ? Has grace done nothing towards the removal of the high explosives from the magazines of our tempers? Do we walk about charged with gun-cotton and primed with percussive dynamite, ready to "blow up" not only others, but ourselves as well?

1. The time element in patience. "He that will have a cake out of the wheat must needs tarry the grinding." The grandest results cannot be achieved in a day. The fruits that are best worth plucking do not ripen with the first day's sunshine. It is only by a resolute holding on and a patient continuance in well-doing that the end of a journey is reached. The farmer must break